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REVIEWS OF BOOKS

Studies in Ancient History. The Second Series, comprising an Inquiry into the Origin of Exogamy. By the late JOHN FERGUSON M'LENNAN. Edited by his widow and Arthur Platt. (New York : Macmillan and Co. 1896. Pp. xv, 605.)

THE work of M'Lennan on "Primitive Marriage" was issued in 1865, and the first series of "Studies in Ancient History" in 1876. The latter were republished in 1886, and under the title given above the remainder of his studies appears for the first time. They are fragmentary, and in many parts so incomplete that the editors were obliged to write them up from the notes and material collected by the lamented author.

It was his intention to prepare a voluminous and thorough study of early society, of which these essays, principally concerned with the primitive modes of marriage, were but a small portion. That such a work would have been of high value is evident from the method laid down by the author in the early chapters of the present volume. These express in a mode as clear as can anywhere be found the worth of the study of savage conditions to the comprehension of history as a whole.

"The facts," he observes, "gleaned from observation of the ruder races are at once the material from which the earlier chapters of general history must be compiled, and an essential requisite in rendering intelligible many events recorded in written history, that is, they are of primary importance to history throughout" (p. 19). This opinion he supports by examples and illustrations of the most convincing kind in a chapter on the "method of inquiry in early history."

Other chapters of an introductory nature are on "the mode of handling evidence," and on "the definition of terms." In the former, he refers with severity to many of the authorities on which we are obliged to depend for our knowledge of savage life ; to the systematic falsification of that life by missionaries and church publications, for ecclesiastical purposes ; he even refused to quote any of the recent missionary reports, having found them "absolutely untrustworthy" (p. 36). He treats with proper severity the disappointing work of Schoolcraft on the American Indians, and what he calls the "incredible" blunder of Lewis H. Morgan in mistaking the system of modes of salutation among primitive peoples for one of consanguinity and affinity (p. 41).

The main question to which he addresses himself is the origin of exogamy ; and the conclusion to which he arrives may be briefly stated. In the primitive group, marriage (*i. e.*, permanent pairing) was at first unknown. Then followed rude family groups through the attachment of children to mothers, which led to the rise and consolidation of the

system of kinship through women only. The practice of capturing women for wives arose from a "want of balance between the sexes," and this gave occasion to the adoption of a "ceremonial law of exogamy" (p. 57). The religious regard for the totemic bond, and blood-feud, or the religious obligation for vengeance, grew out of these basic social relations. Female infanticide was developed in order to adjust the society to its surroundings, especially to its means of support. It "embodied a policy of despair" (p. 83).

In the development and defence of these opinions, the larger part of the volume is taken up with an examination of the customs of savage nations throughout the world. The Pacific Islands and Australia, America and Africa are considered in that order, and a mass of materials, generally carefully scrutinized, is brought forward.

It is obvious, however, that the author, with all his sagacity, was not infrequently misled by his authorities; and the length of time which has now elapsed since he made his studies deprives them of a great deal of value. This is especially evident in the African and American fields. There is doubt that marriage by capture prevailed in any native American community. The instances given on page 365 are not truly such. They are simply slave-catching and rape. Again, it is quite unjustifiable, on the ground of a solar myth, to assert that the Navajos once traced kinship in the female line though it is unknown to them at present (p. 360). That reminds us of Mr. Lewis H. Morgan's convenient custom of saying that his pet system of consanguinity had "dropped out," in tribes where he could not find it existing.

At the conclusion of the volume are two essays, which were printed during the author's life. One of these is on "the worship of animals and plants," in which the thesis is defended that totemism was the foundation of the mythologies of most ancient and savage nations; and the other, by Donald M'Lennan, is a description of the Kamilaroi and Kurnai tribes of Australia.

The volume has no index, and an insufficient table of contents. This is the more to be regretted on account of its fragmentary condition. In other respects its make-up is satisfactory, and it contains many thoughtful expressions and suggestive reflections on primitive society.

D. G. BRINTON.

The Cities and Bishoprics of Phrygia, being an Essay of the Local History of Phrygia from the earliest times to the Turkish Conquest. By W. M. RAMSAY, D.C.L., LL.D., Professor of Humanity, Aberdeen. Vol. I. The Lycos Valley and Southwestern Phrygia. (Oxford: Clarendon Press. New York: The Macmillan Company. 1895. Pp. xxii, 352.)

DR. RAMSAY has seen more of Phrygia than any other enlightened man and he must be reckoned an expert upon all Phrygian questions.